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Remiss Rehfeldt (Editor)
Church of the Nazarene

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The Other Sheep



September 1953

AUG 27 1953

ARGENTINA-URUGUAY IMPRESSIONS

*By Dr. Paul Updike**

IN THE providences of God it was my happy privilege to spend approximately a month visiting our Argentina-Uruguay mission field. Many varied experiences brought new insight into the problems and opportunities which face our Nazarenes there.

For the first week I lived in the homes of the nationals and thoroughly enjoyed and profited by their unbounded hospitality and genuine Christian love. Visiting the churches in various parts of the district brought me face to face with the problems of breaking through the superstition and darkness that rest heavily upon the hearts of the people of that wonderful country. It also revealed to me the earnest endeavors of pastors and people and missionaries to reach the needy multitudes.

We were present at the district assembly and saw the retirement of the first national pastor, Brother Antonio Lopez, and the sending out of Mr. and Mrs. Costa as the first missionaries to the Indians of their own country, in the province of Tucuman. Mrs. Costa was our first Argentinian convert.

Other experiences were a source of great blessing also—preaching to the crowds that attended the holiness convention; speaking in the national preachers' meetings and answering their questions in open forum; participating in the department conventions and leading the sessions of the missionary council; getting into the very heart of the district assembly and feeling the wonderful spirit of love and fellowship as the business was taken care of in a Christlike manner, with all working together for a great and common cause.

It was a soul-stirring experience to visit the Bible school, to witness seekers finding salvation at Nazarene altars, to participate in communion and baptismal services for believers, to visit the home of a new believer and see her burn the idols that had enslaved her. I thank God for the privilege of being among these wonderful people, so warm-spirited and filled with Christian grace. I shall never be the same again.

All these experiences added together gave me some very clear observations of our work in Argentina and Uruguay. There is a genuine reality and solidity in our work. The people have an ever-increasing spirit of devotion and sacrifice, and a sincere desire to bear a larger proportion of the load themselves. The missionaries are a conscientious, loyal, and hard-working group, making missionary money go further than could ever be expected. The location and building of churches is carried on with serious regard for the future expansion of the work in strategic spots related to the whole field. Our national pastors have a spirit of aggressiveness and co-operation which thrills the soul. Their devotion and sacrifice to a great cause is moving our Argentinian-Uruguayan church to undertake, within the field itself, the beginnings of expansion to the neglected and needy areas waiting for the gospel. The Bible school is producing strong leadership and well-trained young men who manifest a zeal for the work and a holy enthusiasm for our gospel of divine love.

Both Argentina and Uruguay are resplendent examples of great missionary endeavor.

*Chairman, Department of Foreign Missions

The Other Sheep

And other sheep I have, which are not of this fold: them also I must bring (John 10:16).

A Monthly Journal Devoted to the Foreign Missionary Interests of the Church of the Nazarene
Remiss Rehfeldt, D.D., Editor; C. Warren Jones, D.D., Contributing Editor; Helen Temple, Office Editor

Volume 40

September, 1953

Number 9

Extremes in Missions

THERE IS an extreme urgency in missions. While millions languish in spiritual darkness, the Church of Christ must not withhold the light. The day is far spent; the eternal night cometh. Being about our Father's business requires haste in rescuing souls from everlasting destruction.

Atheistic systems and pagan religions must be met with a powerful faith in Jesus Christ. For this task, the Church must be "strong in the Lord, and in the power of his might." This is supremely important today.

Success in this endeavor requires extreme devotion. Missionary work cannot be easily done. It is not enough to print the Bible in the various languages of earth's population. The Ethiopian had the Scriptures, but he needed Philip, the evangelist. Neither is it sufficient simply to broadcast the message around the world. There are too few radio receiving sets among the heathen and far too many languages to expect this medium to meet the need. These are wonderful aids to the representatives of the gospel who labor in remote sections, but they cannot be expected to replace them or obviate the necessity of sending out sanctified soldiers of the Cross. The missionary task calls for utmost individual consecration. It cannot be accomplished by the mass production method.

Extreme caution should be exercised in accepting every appeal that is made in behalf of the missionary phase of the gospel work. Invest your money for missions, both regular giving and special gifts, through the channels of your own church. Independent missions abound, but if they are independent because of an unwillingness to co-operate or a reluctance to render a financial accounting they are hardly worthy of your support. Even when the parties operating independent missions are sincere, it is still a question whether or not it is a wise procedure. There are certainly other considerations than the sincerity

and goodness of the individuals involved in this great work. Caution is the best policy.

In the actual operation of missionary work, two extremes present themselves. The first is altogether too shallow to be recommended as a sound procedure. This would involve the sending of representatives with little or no backing. The opposite extreme would likewise be a poor investment since it would call for the establishment of expensive institutions on foreign soil, which could be operated only by a large missionary personnel. On one hand, it would be unwise to multiply the number of missionaries without supporting them with operating funds and equipment money, and on the other, it must never be true that missions are so heavily subsidized with "home" support that they build large missionary-operated institutions and fail to develop strong national organizations which will eventually support themselves.

It would be possible for the General Board to increase its missionary staff from the present 262 to 1,000 missionaries if transportation costs were the only considerations. To the consecrated youth of the church, the Department of Foreign Missions could say, "We will issue you the letters of guarantee necessary for obtaining permanent residence visas and will pay your transportation costs. May God bless you in your work on the field. If you cannot secure employment and thus maintain yourself in yonder country, we will be responsible for your fare home."

Immediately this is rejected as too shallow a program, since it includes no schooling for those heathen converts who cannot read the Bible in their own language (assuming that it has been translated into their language, which in many instances is not the case), no training of those who may be called to preach to their own people, no medical services where there is no such aid available, and no support to help establish native

churches. Such a superficial program would virtually be a waste of consecrated money because the work would not be substantial and results would be meager.

The other extreme would be disastrous on the mission fields. Having very few fields with missionaries pastoring native churches, "home" funds supplying those congregations with practically all their operating and building funds, and numerous large institutions for educational and medical work would not only drain the money from evangelistic channels, but produce a weak national church. The native church should receive only "token" support if it is to be strong and vigorous. Missionaries should not pastor native churches, but supervise areas and train nationals. The world-wide vision must not be localized on the field nor the work of evangelism sidetracked. To do so would thwart the very purpose of missionary endeavor.

World-wide holiness evangelism, as promoted by the church, seeks to avoid a shallow but "high sounding" work which is designed more for support than for substantial work on the field. It also endeavors to guard against elaborate building programs beyond the reasonable level of the national church, and refrains from extensive institutional operations. Only as needs demand education and medical work are such services offered by the mission.

An indigenous, self-supporting, self-governing, and fully organized national district is the goal on every mission field. This will obviously require more time for some fields than for others. Progress along this line has been very gratifying.

To illustrate the way the mission dollars are put to work in Kingdom building, consider the annual budget recommended by the faith of the department on the basis of last year's income. We have promised our fields a total of \$1,216,180.00 for salaries and operation. There is a total of 1,800 workers (missionaries, national workers, and workers in training). If the salaries averaged \$50.00 per month (only \$12.50 per week) from mission funds, this item alone would amount to \$1,080,000.00 of the total amount allocated.

To change the illustration, consider the number of stations and preaching places on our mission fields. There are some twelve hundred at the present time. If each of these should receive \$25.00 per week for salaries and operation, it would require \$1,560,000.00 or \$344,000.00 more than we expect to receive from the churches on the basis of what was received last year. Can anyone justly say that the church is not wisely using every dollar? Are budgets too large when the total income would allow an average of only \$12.50 per week for workers, or less than \$25.00 per week for all expenses for native churches?

May God help every member of the church to support this worthy cause with the full knowledge that the church is endeavoring to avoid a shallow work on the one hand and an involved, non-evangelistic work on the other. We should be sending more dollars per worker and per station. New preaching points and areas should be established with holiness churches and holiness preachers in full operation. There is only one way to do this. It is your support that is sorely needed. Christ is depending upon His Church.

CORRECTION

The poem, "At the Judgment Seat of Christ," which appeared in our July, 1953, *OTHER SHEEP*, listing the author as unknown, was actually written by Martha Snell Nicholson, and published by her under the title "His Plan for Me."

Mrs. Nicholson has been an invalid for more than twenty years, but writes poems and tracts and publishes them, giving inspiration and courage to thousands of readers around the world. Most of her poems are composed on the backs of envelopes or scraps of brown paper sacks. In spite of her long years of suffering, Mrs. Nicholson has kept a cheerful spirit and a strong faith in God. She writes:

*Watching me walk with sorrow,
That is why
He made me this gift of laughter,
This heart held high.*

We offer our sincere apologies to Mrs. Nicholson for our error in printing her poem without proper credit, and our thanks to her friend, Mrs. Grace Stoner, for advising us to whom the credit should go.

May God continue to bless Mrs. Martha Snell Nicholson, and give her grace and courage as she serves Him through her gift of verse.

Front Cover

Mexican mother and child. Photo by George Pickow from *Three Lions*.

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An Inexhaustible Supply

By C. Warren Jones, D.D.

WHATEVER the commodity, we are generally interested as to the amount on hand, and our chance of securing more. Just now some people would like to know how many atomic bombs the U.S.A. has on hand and how fast we are going to be able to produce them in the days to come. They seem to think that the rate of production will have much to do with our future.

On a recent visit to the island of Trinidad, we drove fifty-nine miles from the capital city to what is known as Pitch Lake. Here is one of the wonders of the world. Nowhere else does such a phenomenon exist. On reaching the lake we found what resembles an extinct volcano with a radius of one-half mile. This crater area is filled with asphalt which is hard enough that our party of seven walked to the center, where two crews of men were digging and loading trolley cars. We watched our step, for here and there we found spots where the asphalt was soft and could be stirred with a stick. We did not want to ruin our shoes. Occasionally we found places where gas was escaping, causing bubbles on the surface.

The men with sharp picks were digging the asphalt. It would break into good sized chunks weighing from fifty to one hundred pounds. They loaded the cars eight and ten in a train. These cars, attached to a cable, were pulled to the refinery built on the edge of the crater, probably fifty to seventy-five feet above the level of the lake. In removing the asphalt they did not go more than five or six feet deep. They told us that within seventy-two hours the hole would fill up to the lake level, with no sign that any had been removed. They further told us that they had been digging and shipping this asphalt to all parts of the world for the past sixty-three years.

The report is that both Columbus and Sir Walter Raleigh pitched their ships from this lake. There is just as much asphalt in Pitch Lake as there was sixty-three years ago. Though many thousands of shiploads have gone into the highways of earth, the supply has not diminished. A few years ago in the center of the lake they drilled a hole two hundred and eighty feet deep. All the way down they found nothing but black asphalt. At that depth there was so much pressure on the drill bit that the project had to be abandoned. An inexhaustible supply of asphalt!

When we looked upon this bit of God's creation, we said this is the same as with God's grace. The God of all grace has an inexhaustible supply. All the Christians in all the world can have grace in abundance—all that they can use—and yet the supply is never diminished. One can have grace and put in an order for more grace.

This marvelous grace is not just for the favored few. God does not have an aristocracy, a crowd to which He is partial. He bestows grace upon those who want it. He has it for the elite, the educated, and the rich, but His grace flows just as freely for the unlearned and the underprivileged of earth.

For this reason we are interested in getting the gospel to all men. God has never been a party to race prejudice. He died that all men might be saved. "Whosoever will may come." The rivers of earth may fail, but the river of salvation flows through all lands. This stream never fails. It turns the desert into a garden and the wilderness into a beauty-spot of earth. Instead of cursing, men are made to praise God; and instead of sighing and mourning, men break forth into singing, and everlasting joy becomes their portion.

BE 1 OF THE 100,000!
Who Will Read the Bible Through During
Bible-Emphasis Year

PRAYER REQUESTS

PRAY Please pray much for us. We need God's help in getting to our outstations regularly. The way is rough and the going tough, yet we believe as you pray God will wonderfully meet the need. Pray for our daughter Frances as she continues her training in Johannesburg General Hospital. Pray that she may have opportunities of leading many to know Jesus as their Saviour, and that God will help her as she prepares for her preliminary examinations next May.—*Eric and Lilian Courtney Smith, Transvaal, South Africa.*

PRAY We plan to hold tent meetings in two strategic places soon. We need your prayers for both protection and success. Persecution to the point of martyrdom is not a thing of the past.—*Earl Hunter, Bolivia.*

PRAY Continue to pray for our work in India. These are crucial days. The future of our witness there depends upon our faithfulness in intercessory prayer now. Pray without ceasing that God will keep the doors open to His message of salvation, and that workers will be allowed to enter.

PRAY Pray for our national Christians in China. Some have already given their lives as faithful witnesses for Christ. We have no way of contact with them except the Father's throne. Pray that God will bless them and multiply His Church in the midst of persecution. Pray that the doors of China may once again be opened.



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MISSIONARY HIGH LIGHTS

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There's Light in the East!

By Mary Harper, India

U TTER DARKNESS—
but, lo, I see lights!
Lights that are scattered, perhaps, but glowing brightly in the night.

Let's look at some of the lights in India. Visit our Chikhli Coeducational School chapel this special morning. Three hundred and fifteen glowing faces fill the tiny, overcrowded chapel. The girls sit on the right side in neat, colorful rows on the floor, and the boys are on the left. All faces wear beaming smiles, as they look at the foreigners seated at the front of the room. This is their special welcome service for the new medical missionaries to India.

Seriously they all pledge to pray that God will keep us healthy and free from the many diseases which come with a life in India. They listen as their Chikhli pastor tells about each missionary. Sometimes there is a burst of spontaneous laughter, sometimes deep silence.

The children sing—and to the new missionaries' amazement they are singing in English. How beautiful to ears for which Marathi is still a strange and unintelligible sound! "I have started for the Kingdom; no turning back, no turning back," their voices sing, and our hearts sing with them.

Very humbly and sincerely they spoke words of thanks for Dr. and Mrs. Cox, Esther Howard, and me, that God had sent us to India. "We are poor, we can't repay you . . ." Little did they know that they had paid us that very morning, not with coin of the realm, but with spiritual light. Their smiles reflected an inner glow.

Tuesday afternoon we saw the light in India in another way. India has a National Holiness Convention. I was amazed, for I supposed I had left all those good things back in America. Holiness

here is deep and dynamic. All Protestant holiness churches in India attend the Holiness Convention. Some of our Nazarene missionary family were able to go and I was among the fortunate ones. Now sanctification has a much closer meaning to me. I shall always remember one thought which was given by an Indian evangelist—"The outward show goes with inner woe." That truth fits anywhere in the world. Later he said, "What India needs and wants is the man who is healed by the Spirit—sanctified wholly."

Here at Yeotmal Convention the light beamed again in India, and it will radiate and spread as all these missionaries and pastors scatter to the far corners of the land.

See those tiny little lights, row upon row along the little mud huts—peeking out from the crevices and corners? Those are the Divali lights. I first saw them one night when I went with Rev. and Mrs. J. W. Anderson to the Indian village. It was the Hindu season of New Year when they ask their gods for a year of prosperity. These hundreds of tiny little lights are small earthen crucibles, filled with oil and holding a wee wick. It was a very picturesque sight. And it is surprising how much light even a tiny lamp like these will radiate when it is accompanied by other tiny lamps like itself. Yet, in my heart, I could see the Divali lights growing dim as the Light of the World shines into more and more hearts in India.

India suffers from spiritual darkness. There is much poverty and many are illiterate. Thousands of little villages have never heard about the Light of the World. The door is open now; they must see the Light quickly while there is time. For the light that the Saviour brings to human hearts is the only hope for India. Pray now—pray urgently—for India.

Cloudburst at Goldtooth

*By Mrs. Gertrude Jones, North American Indian District**

SEVERAL of the Indians and I were at the dispensary on Saturday afternoon, sorting over a welcome and badly needed gift of clothing some good friends from Phoenix had brought to us. Around four o'clock it began to rain and hail furiously. As soon as it let up we went to our hogans, but we had scarcely reached mine when I saw Teddy, our interpreter, go by the door. I called to him and asked if he wanted anything. He said, "Yes, a shovel. A flood is coming!"

I thought he was joking, although as I looked out the door I saw water trickling down the road. There had been a cloudburst on the mesa just above us. We watched the stream grow bigger and wider. The men dug frantically trying to divert it to a field north of us.

In about fifteen minutes the main body of water struck. It was about a quarter of a mile wide, and our camp, five hogans, and the trading post were right in the middle of a roaring river, ten or twelve inches deep, and boiling and tumbling as flash floods do. Our hogan is on a high spot and it didn't come up to our door, but we had to move Goldtooth and his family out of their hogan with the truck.

The water continued to run swiftly until three o'clock Sunday morning. Even after that we could hear it roaring in the distance.

After such an experience, with the roads badly washed out, and perhaps other Indian hogans elsewhere flooded, I was sure there would be no one out for service on Sunday. The friends who had brought the clothing left about nine o'clock and my husband went with them, for he needed to see a doctor.

Our services are at one o'clock Sunday afternoon. We chose that time because our services have been held outside and the shade is just right at one o'clock. But this Sunday the ground was wet and the wind cold, so we rustled around and put a few benches in the dispensary, a small room only sixteen feet square. It has a bed, medicine cabinet, and clothing in it as well, so there wasn't too much room, but we felt certain there would only be the fifteen or so who lived at our camp present, because of the road conditions. Ordinarily we have thirty to thirty-eight at Sunday service.

About nine-thirty, a lady walked in from a camp about a half mile away. I put a few beans in the pressure cooker. About ten-thirty seven more came who had walked four miles. So I opened the cooker and put in a few more beans. Sometimes we have coffee and fried bread (Navajo bread), but I thought that since we would probably have so few present we would just have beans.

One of the keys was stuck on my accordion, so we had no music, but we sang anyway. At least, I did. The Indians are just learning, for they do not speak, read, nor write English. Teddy, our interpreter, cannot read Navajo, so we just trust the Lord to help them. They really tried yesterday. I think they learned the first verse and chorus of "Jesus Loves Me," in both English and Navajo.

During the service people kept coming in and we crowded closer and closer together. I had a desk for a pulpit, and Teddy, the desk, and I were back in the corner tight against the medicine cabinet before we got through.

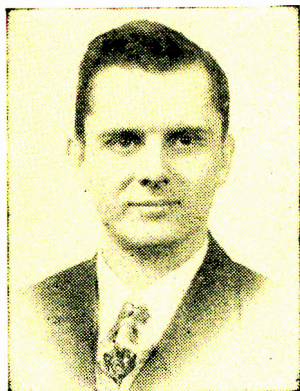
We squeezed about sixty people into that little room and there were fifteen or twenty outside. The presence of the Holy Spirit was there in power. Conviction was on many hearts and their eyes were filled with tears. I felt we should have an altar service, so I asked the mothers and babies to get off the front bench and we used it for an altar. Numbers of them raised their hands for prayer that they might live a better life and have Jesus forgive their sins.

Until we came here to Goldtooth, most of these folk had never heard the gospel, much less known what an altar service was. I am sure some of them were wondering why their hearts were pounding so hard; but, praise the Lord, it was Holy Ghost conviction for sin and unrighteousness. Four ladies came forward and knelt at the altar. It really meant something for them to step out like that before all that crowd. Not one of them could speak English, and Teddy was under such conviction that he couldn't interpret for me. The Holy Spirit was surely there, for there was no one to help me pray them through. But they came up with tears streaming down their faces and the glow of heaven shining through. Glory to God! That was our first altar service.

*Goldtooth Indian Mission, Tuba City, Arizona

Saved to Serve

By Ardee Coolidge, Cuba



THE CHURCH of the Nazarene recognizes the necessity and its own obligation to send missionaries to the unchristian nations of the world. We all rejoice in the great number of missionaries who have made such a glorious beginning in the fields where we have Nazarene work.

And along with the missionaries are the faithful national workers, without whom the work would be greatly limited. Due to their knowledge of their own people, language, and customs, their task of evangelization is easier and more effective than that of strangers coming in from another land.

Here in Cuba, God has blessed us with some good workers and we would like to introduce two of them to you. A few weeks ago we visited Brother Hermenegildo Paz and his wife, Fela, at their mission in San Antonio de las Vegas. We were thrilled to see how God is blessing them in that needy town.

Brother Paz testifies that he found no satisfaction in the religion of his parents. After searching for peace in his heart for several years, he became acquainted with the gospel message, and accepted Christ as his Saviour at the age of twenty-six.

God blessed him richly and he felt the call to dedicate his life to the work of telling others the story of salvation. He spent several years in a Protestant Bible school, preparing for service. Then he married a graduate from the same school and they started to pastor in several small towns.

Down through the years the Lord has blessed their ministry, and especially so since they followed His leading into the experience of holiness.

Brother John Hall started the mission at San Antonio, and at La Ruda and Batabano. All of these are now in charge of Brother Paz. The mission at La Ruda is in a locality where there is no other church of any kind. Several young people have begun to attend regularly. They are promising material for future leaders in the Church of the Nazarene there.

Brother Paz travels to La Ruda and Batabano, and visits families in out-of-the-way territory by motorbike. Batabano is thriving under the blessing of God. From fifty to fifty-five people crowd into the small room where they worship. Already a lot has been purchased and we hope to have a building there big enough to house many more people in the near future.



Brother and Sister Hermenegildo Paz

Brother and Sister Paz have laid their plans to hold vacation Bible schools, as well as extensive evangelistic programs. They trust in this way to be able to reach many new souls. They are faithfully carrying on the program of the church, and we trust that you will be faithful in remembering them in your prayers.

Nazarene "Other Sheep" Winners' Band

In the Nazarene Day School at Amman, Hashimite Kingdom of the Jordan, six young Armenian Christians organized the Nazarene OTHER SHEEP Winners' Band, and pledged themselves to win others to Christ. Through their prayer and efforts three students were definitely touched and others have become interested.

In the picture are, front row, left to right: H. H. Jambazian, A. H. Ghazarian, I. H. Hagopian, B. H. Hagopian. Second row, left to right: Mary T. Ajemian, Pastor V. H. Keshishian, Mrs. V. H. Keshishian, Mrs. S. C. Krikorian, wife of the district superintendent, and E. H. Ghazarian.





1. Andrew Riise Memorial Church, Pyingtak, Korea. The pastor is Rev. Kim Chong Sooh. In this town of Pyingtak, hundreds of people were killed and nine-tenths of the town destroyed by the big battle. The town was occupied twice by Communists.

2. Church of the Nazarene, Mokpo, Korea. The building was once a Buddhist temple but it is the Church of the Nazarene, where the Lord blesses, now. The pastor is Rev. Ja Kun Qwak.



Our Korean Nazarenes

By Rev. Mt Chung
District Intendent



4. Lilea Riise Memorial Church, Syntan, Korea. The pastor is Rev. Ohh Chong Whon.

5. Nazarene Sunday-school children, Pusan, Korea
There are other groups of Korean Nazarenes meeting in cities and towns of their war-torn land. Pray much for our Korean Christians.



3. Church of the Nazarene adult members, Pusan, Korea.

First Graduating Class

By Esther L. Crain, Nicaragua

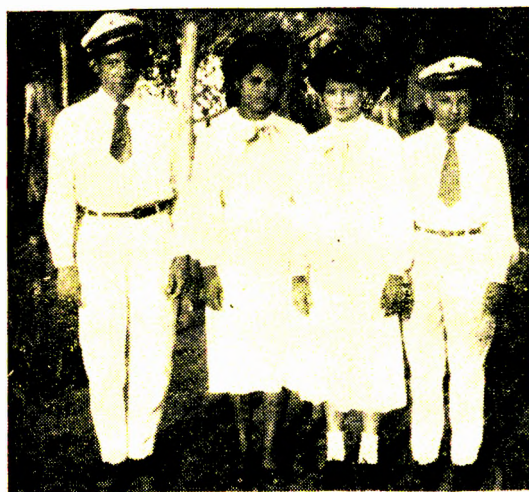


THE DAY SCHOOLS are going well, especially in Rivas, where we have thirty-nine enrolled, and more to come. Here we have seven students in fifth grade: five of them Nazarenes, and two outsiders. This is our second time to have the upper grades, and of course we hope that our Nazarene children will

finish school and find a place of service in the Lord's kingdom.

Below is a picture of our first graduating class from our Nazarene Day School here in San Jorge. The first boy to the left is now in our Bible Training School, and will be able to finish his Bible training much sooner than the others, for having been in our day school. He is a very intelligent boy and has a spiritual insight unusual for a boy of his age and education. The younger boy is continuing his studies in Granada, where he lives, as is the first girl. The second girl is now working in our clinic in San Jorge; we hope that she may enter Bible school in another year or two.

Please ask the people at home to pray for these four young people, and also for the seven in the fifth grade, for these young people carry much of the hopes for the future of our work in Nicaragua, and we need more like them to educate and to place in our field here.



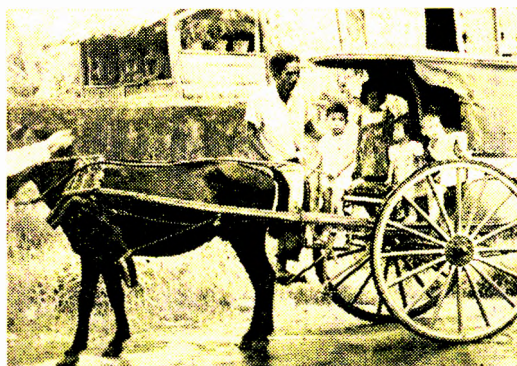
Boys' and Girls' Page

(Continued from page 16)

band's arms. This time he looked up into his daddy's eyes and smiled as he had before.

Well, you can imagine what happened then. The people knew God had answered and what a time of rejoicing they all had! To be very sure, the parents took him back to the doctors who had said he was hopelessly blind. They said it was a miracle, for no man could do what had been done. Now the little fair-haired, fair-skinned boy is greatly loved by old and young on that mission field.

Find the picture of Adrian Wayne Rosa and others in a *calesa*. For five centavos (2½c) you can ride in one of these *calesas* all over the city. The children with Adrian Wayne are the children of one of the Filipino pastors, Brother Pitong. He is a very fine pastor and has nine bright children; one of them is in our Bible school in Baguio.



Adrian Wayne and playmates in a "calesa"

The *calesa* driver thought it was fun to have his picture taken. These children and those in the Sunday-school picture love to sing Christian songs. Their favorite song seems to be "With Christ in the Family, Happy, Happy Home."

Mrs. Rosa says the children are so glad when their parents become Christians, for then they stop drinking tuba, made from coconut tree buds. It acts as liquor does, and liquor usually makes bad parents, even out of good ones. When they become Christians they stop gambling, and that gives the children food and clothing, which they needed so very badly. And it makes the home a place where there are joy and singing and prayer, instead of anger and drunkenness and sadness. The boys and girls are called *lalaki* and *babae* and the fathers and mothers are called *Tatay* and *Nanay*.

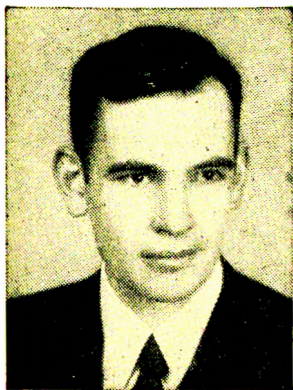
Be sure to pray for the Rosas, as they work so hard in the Philippine Islands. And pray for all the other missionaries, and the Christian boys and girls, and especially for the boys and girls there and all over the world who have never heard of Jesus Christ.

From your Big Sister,

MARY E. COVE

Japan Needs God

By Merrill S. Bennett, Japan



WE ARE still jealously pursuing the language study, and speaking occasionally at our churches, at our Bible school, and at gospel hours. The Shimokitazawa Bible Class has increased from an average attendance of four to about fourteen. A few of the university students have been coming to the house on

Wednesday afternoons for further discussion. Some of them are really hungry for salvation. I prayed with three of them this afternoon. One prayed in English, something like this: "God, I didn't know if You existed, until I came to the Bible class. I don't know how to pray. I want to learn more about You." These students are confused by modernistic, universalistic, humanistic teachings. So-called liberal Christianity's advocates are going to have a lot to answer for at the Judgment. Many of those who are numbered among the Christians in Japan do not realize that Christ is the *only* Way.

We thank God for our own Bible school here in Tokyo, where young people are preparing for a life of spreading scriptural holiness in this needy country. Here, under the guidance of such consecrated men as Oye, Kida, and Davis, the truth is being proclaimed.

Our hearts yearn for the young people of Japan. Millions have a distorted picture of Christianity. Many have been disillusioned by the actions of Americans. The art, culture, tradition, education, and religion of Japan are all tied together. We need a mighty Holy Ghost outpouring, that the people might come out and be separate, made holy by the blood of Jesus Christ.

They Are Dying!

By Mrs. Harold Hess, Guatemala



YESTERDAY as I left church and started home, I noticed six Indian men carrying a platform of rough boards on poles slung over their shoulders. It was a heavy load they bore—a dead Indian woman wrapped in a shroud made from her own shawl.

There is something very depressing about such a scene. Why didn't they have a coffin? Were they too poor? Had she died in the hospital and were they carrying her home to make their own crude box? Had she died suddenly in the street, or had she been killed as was an Indian girl just recently, in broad daylight, by knife stabs from a disappointed lover? Had this woman ever heard the gospel?

Such questions filled my mind as I made my way along the cobblestone streets toward home. I recalled vividly a recent experience I had had.

An Indian neighbor, father of five children, became ill with pernicious malaria. He was taken to the local hospital for treatment. One evening the wife sent over to ask if Harold would bring him home in the truck, as he was no better and she found it hard to go to the hospital and take care of him and cook for her children too.

Harold brought him home, at first believing him dead, but the following morning we were advised that he still lived, and we asked the wife if she would allow us to send a doctor.

That day the doctor examined him and reported that there was little chance for his recovery, but if we wished we might have certain injections given. The nurse came and gave the injections. At the end of the treatment the doctor was amazed to see the improvement in the patient and promptly ordered more. This time as Harold entered the house with the injections he was met by the relatives.

"No, we prefer not," they said, "the injections hurt him and we are treating him ourselves."

We consulted with the doctor and found there was nothing further we could do. They could not be forced to receive the help offered. His wife said the relatives would leave at ten o'clock the

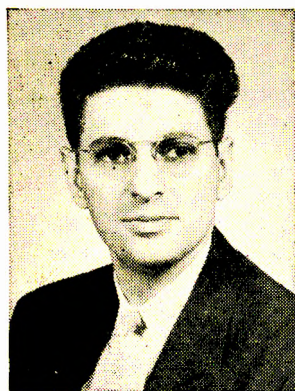
following day and that she would be willing for us to give him the medicine at that time.

But at ten o'clock the following day our neighbor was dead.

It is thus they make their way, day by day, slowly, sadly, to the cemetery with their dead, and we ask ourselves, Have we done our best? Are all of us—everywhere—doing our best?

Fifteen Thousand Miles to Travel Five Hundred Yards

By Alexander Wachtel, Israel



To thank Mr. Chimichian for his hospitality, I must send a letter that will travel fifteen thousand miles. Yet, Mr. Chimichian, pastor of our church in the Old City of Jerusalem, lives only five hundred yards from where we live in the New City. So completely cut off are we from one another that our only contact comes on Easter and Christmas, when the governments of Israel and Jordan kindly allow the Christians in Israel to enter the Old City and join in the religious festivals. Thus we live on the frontiers of two worlds. Mr. Chimichian lives in the Old City of Jerusalem and is consequently in the Arab world, while my wife and I live in the New City, which is governed by the State of Israel. The barriers between Mr. Chimichian and us are indicative of the complete separation of our work. Only five hundred yards, but we might as well be fifteen thousand miles!

For five years after the war of 1947-48 there was no resident missionary here on our property in the New City. That the property remained in fairly good condition was due to the Halibians, the Dadians, and a representative of the American Consulate, who occupied it.

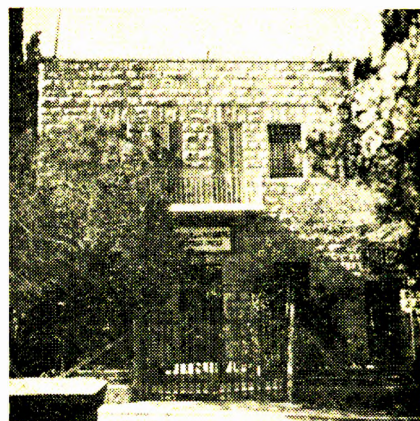
One of our first impressions of the property when we arrived here in September, 1952, was of its splendid location, for it is next to the second most beautiful Y.M.C.A. in the world, and diagonal from the luxurious King David Hotel. The property faces the main street, now called "King David Street." Between us and the Y.M.C.A. is a short road called "Abraham Lincoln Street." Our main building lies on the rear of the property as you view it from King David Street and it faces the north side of the Y.M.C.A. Our building is a modest two-story, stone structure. Downstairs is the church auditorium, while upstairs is a six-room apartment.

One of our first tasks upon arrival was to redecorate the apartment. Since the estimates of the painters were extremely high and because we had to wait until our crates arrived anyway, we decided to paint the apartment ourselves. We learned a number of things in the process. For one, we discovered that oil paint is rarely used on walls here; instead, the people whitewash them. Consequently we secured the whitewash, diluted and salted it, and then mixed the chosen color into it according to information and hope. After some time the walls faded into a uniform color.

Our crates came in November and the rains arrived in December and continued intermittently until April. In that time we finally were able to get a sign hung over the church door and to secure butane tanks for our stove. At the present time we are repairing and improving the building.

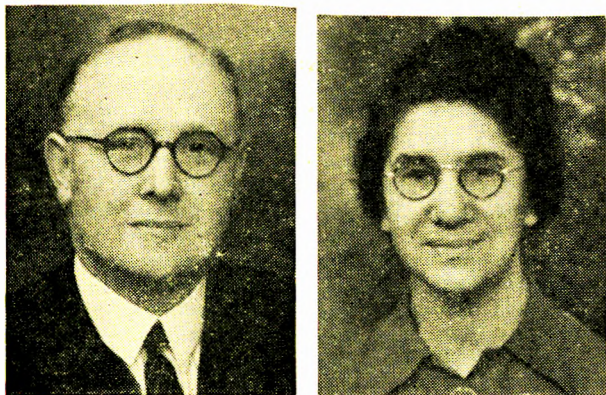
We have tried to carry on services for the few remaining Armenians here. We had an evangelistic service Sunday evening and we still hold a Bible and fellowship hour on Friday nights. If our work here is to have a future we must master Hebrew and some German.

We are now immersed and almost submerged in the study of Hebrew, but our hope increases when we find we can hear and speak a few words. There are four words which, when spoken consecutively, do wonders. Freely translated, they are "Thank you," "Please," "Good-by," and "Enough." After having stumbled around trying to get the Israeli people to understand me, I speak these words in quick succession. Their faces brighten and their aloofness defrosts. They laugh and bid me a hearty and friendly "Shalom." I leave with the feeling that God is able and there is a way.



MEET YOUR MISSIONARIES.....

Rev. & Mrs. Eric A. Courtney Smith
Africa



ERIC A. COURTNEY SMITH was born at Southampton, England, July 3, 1906, the eldest of six, in a Methodist home. In 1912 his parents joined the ranks of the International Holiness Mission. Four years later he found Christ as his Saviour. In 1919 at the great I.H.M. Convention in London he was truly sanctified.

In 1924 he received a call to missionary service in Africa. Unable to enter a training college, he took every opportunity for preparing for the future, spending much time in Bible study and gaining high awards in several scripture examinations.

As God did not open the door, he labored during the week in a food store in Southampton from 1926 to 1947, where he rose to the position of branch manager. Week ends and evenings were spent in preaching the Word, and God richly blessed his ministry in special campaigns and evangelistic services over a wide area.

During the second world war, he served in the British Red Cross at the Royal Victoria Military Hospital, Netley, England, gaining his S.E.A.N.

LILIAN COURTNEY SMITH was born in Southampton, England, October 23, 1904. She was taken to the I.H.M. in 1906, where at an early age she found Christ as her Saviour, and in her early teens trusted God for entire sanctification.

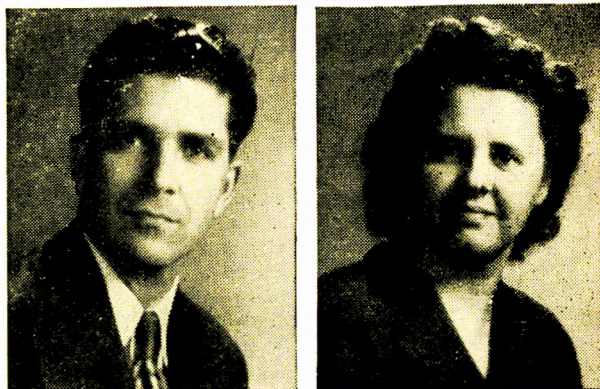
In 1924 she, too, received the call to Africa; but, because she was the only child and her mother was in poor health, she waited upon God to make His will plain. At that time she was studying at the Southampton Evening Institute and gained a scholarship to the Southampton University. During the war years she served as a nurse in the British Red Cross, gaining wide and valuable experience.

Eric and Lilian were married at Southampton on June 3, 1931, and labored together in the International Holiness Mission in evangelistic campaigns and children's services.

In the fall of 1946, at the Holiness Convention at Bolton, God again gave the call to full-time service. In less than nine months, God had opened the door and they sailed for Africa.

They have one daughter, Frances, born at Southampton in May, 1934. She is now training in Johannesburg General Hospital, preparing herself to answer God's call to full-time missionary service.

Rev. & Mrs. Earl Morgan
Italy



EARL MORGAN was born June 2, 1923, in Pennsylvania and reared in Royal Oak, Michigan. He was converted in 1941 and sanctified at a camp meeting in Louisiana in 1944.

For two years following high school, Earl worked as an apprentice toolmaker, then spent three years in the navy in flight training, NROTC, and in active duty with the Naval Reserve. While in the navy he attended Ohio Wesleyan University, Miami University, and the University of Georgia, studying naval aviation. College work was secured at several colleges, ending up at Olivet Nazarene College, where he graduated. He graduated from Nazarene Theological Seminary in 1950, and took extra work toward a B.S. in education while in Kansas City, completing these studies in 1952. His first pastorate was at Marshall, Missouri.

Earl's call to the mission field began early in life and increased in intensity until God's will was unmistakable. His father was Italian and he was especially interested in the Italian people, even though there seemed no possibility that the Church of the Nazarene would be opening work in Italy.

In 1948, he met Rev. Alfredo Del Rosso and found that he was interested if the Lord should lead the Morgans to Italy. The Morgans made Italy a subject of earnest prayer, and soon the field opened and they were appointed. He writes: "It has been worth waiting for; the field is great, the laborers are very few. Apart from God we cannot do much, but we 'can do all things through Christ which strengtheneth' us."

THELMA MORGAN was born May 19, 1923, and reared in Port Huron, Michigan. She was saved when she was nine years old and sanctified when she was twenty-two. They were married in 1948. For Mrs. Morgan, the call to the mission field came in a little different form. When she met Earl, he had already settled his missionary call. Thelma had to pray through on being willing to be a missionary if she married Earl. She settled it firmly, once and for all, that wherever the Lord might lead she would be willing to go.

The N.F.M.S.

Edited by Miss Mary L. Scott, General Secretary, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri

GENERAL PRESIDENT'S NOTES



The Susan N. Fitkin Memorial Cottage at Casa Robles, for which the W.F.M.S. provided funds at the beginning of 1952, is fast becoming a reality. By the time you read these lines it will, in all probability, be ready

for occupancy.

The cottage is built in an ideal location, on the corner of our property and in front of the big administration building.

Dr. and Mrs. A. E. Sanner are doing a wonderful work as superintendents of our home for retired missionaries. The place is well kept and there is an atmosphere of contentment and victory among all who live and work here.

Our retired missionaries, although unable to participate actively in strenuous service, are holding courageously the ropes in prayer for the advancement of all God's work around the world. It is tremendously encouraging to hear the volume of prayer ascending from the different cottages. It is heart-warming to join with these battle-scarred warriors in their prayer services.

Praise God for our Casa Robles missionary home and for the work it is accomplishing! This home is part of the N.F.M.S. program. Keep the prayers ascending and the money rolling in to the Relief and Retirement Fund.

EMPHASIS FOR OCTOBER

NATIONAL GROUPS IN THE UNITED STATES

Since the beginning of the work of the missionary societies in the Church of the Nazarene one month has been given exclusively for the emphasis of the work among the American Indians. At the council meeting following the General Convention, it seemed best to enlarge our emphasis to include work among Mexican people in our great Southwest. This is not done

with any thought of minimizing the great work being carried on among our Indian people, but rather to give a more complete picture of mission work being done among these groups.

The next issue of the *Council Tidings* will carry an article and facts concerning the North American Indians and Mexican people in the United States.

Data concerning some of these may be found in *The Church Abroad*, pages 24-30.

See article, "Crusade for Souls in Juarez, Mexico," by Louise R. Chapman in the *OTHER SHEEP*, July, 1953; and "The Southwest Mexican Nazarenes," by C. Warren Jones, in the *OTHER SHEEP*, March, 1953.

PROGRESS IN THE SPANISH DEPARTMENT

Last year our very efficient Spanish Department, under the direction of Rev. Honorato Reza, translated the regular study book, *Nazarene Missions in South Africa*, and one reading course book, *Blood Brother of the Swazis*. They also prepared a devotional booklet for use in the missionary societies. These additions to good religious literature in Spanish are a vital contribution to the training and development of Spanish-speaking Christians and Nazarenes.

Plans for this year call for the translation of *The Magic Circle of the Caribbean* (to be ready by the end of October) and the translation of the new *N.F.M.S. Handbook* (to be ready by November 15). The Southwest Mexican District was so interested in having the *Handbook* in Spanish that they contributed \$75.00 toward making the first *Handbook* in Spanish (1948-52) a reality.

The Spanish Reading Course for 1953-54 is as follows:

1. En el Cruce de Dos Cominos—Ludwig
(*At the Crossroads*—Ludwig)
2. El Evangelio Del Espiritu Santo—Arturo F. Wesley
(*The Gospel of the Holy Spirit*—Arthur F. Wesley)
3. Triaenta Anos Entre Los Canibales—John Paton
(*Thirty Years Among the Cannibals*—Autobiography of John Paton)

Don't forget to pray for the Spanish Department and its staff.

REQUESTS from MISSIONARIES

British Guiana

A recent letter from Rev. Donald Ault, missionary to British Guiana, reveals several ways in which missionary societies, Sunday-school groups, etc., can be a great help to our comparatively new work in British Guiana. Rev. Ault writes:

1. "We can use 'scads' of back-date Sunday-school picture cards, lesson folders, *Sunshine*, *Junior Joys*, and *Youth Comrades*. Our out-Sunday schools are begging for them, and I am unable to supply them."
2. "We can use many copies of the *Herald of Holiness*, back-date. Our people will line up for them and anxiously await their turn for them. This is one great way to spread good gospel literature. I do not like to use other publications than our own, but can use the *Herald*, *Other Sheep*, and *Standard*—in large quantities."
3. "I could use limited numbers of the *Preacher's Magazine* and *Come Ye Apart* also, if they could be had. I suspect that most preachers, like myself, hang onto their copies of the *Preacher's Magazine*, however; so it may be difficult to get any used copies. It would help our men greatly if we could. "All literature should be mailed to

REV. DONALD K. AULT

P.O. Box 170

Georgetown, British Guiana
South America

and marked, 'Used Printed Matter for Distribution,' and will come in duty-free."

4. "Used Clothing. We can use light-weight clothing for our national workers, their wives, and children to great advantage. Parcels of clothing should be addressed to me and marked clearly, 'Used Clothing for Free Distribution.' In that way I can clear it duty-free."

—REV. DONALD K. AULT

Italy

Brother Earl Morgan of Italy writes: "The Bible school is on our hearts and minds and we hope to get classes started as soon as the

building is up this fall. I am wondering if there is any way we could let the need of books be known. We could use secondhand religious books in English. Many people in Italy know some English and I am praying God will call some of them as preachers. Maybe some Italian-background Nazarenes in America have some suitable books in Italian they can send."

Send parcels to:

REV. EARL MORGAN
Via Filippo Delgi Ugoni 2
Firenze, Italy

Mark, "Used Printed Matter."

Trinidad

Mrs. Ruth A. Miller (P.O. Box 444, Port of Spain, Trinidad, B.W.I.) writes:

"Thank you very much for your recent letter and for your efforts to get Sunday-school literature to Trinidad. The response has been fine, and we are receiving sufficient to keep us going at present. We are receiving little parcels from many places and they add up to quite a bit. We appreciate the prompt and generous response. I would be so grateful if you would express our appreciation through a line or two in the OTHER SHEEP, and ask the folks to keep on with this good work, for we are giving out as fast as the material comes in—and so are always ready for more! Any flannelgraph or visual aids that may be lying around unused would be welcome too. Our young workers are being trained in the Bible school to use these helps, but we find it difficult to keep up with their needs for material."

DISTRICT CONVENTION BRIEFS

Southwest Mexican—April 20

On the beautiful morning of April 20, in the friendly little church, La Iglesia del Nazareno, of Tijuana, Baja California, Mexico, the delegates and members of the Southwest Mexican District gathered for their annual convention.

The early morning prayer meeting proved a blessing to all.

Rev. Ira L. True, district superintendent, took the chair while Sister Salcedo, district N.F.M.S. president, gave a wonderful report of the work done on the district during the year. She had held three missionary conventions and one institute, and had traveled the whole district visiting or contacting every church at least once and some of them as many as four times. She reported 20 fully organized societies with 473 members. This

SPANISH BROADCAST

Did you forget to take your offering for the Spanish Broadcast? It's not too late. Take one this month and send to Mr. John Stockton, General Treasurer, 2923 Troost Avenue, Kansas City, Missouri, clearly designated as Spanish Broadcast Offering.

was a gain of 163 members over last year. The total money raised for the year was \$3,413.28. The untiring labor of our great leader, Sister Salcedo, sets a rugged pace for all. Although she is a mother of ten children with seven of them still at home, yet she has time to fulfill her duty to God, to her church, and a lost world. Truly she is a "Mother in Israel." Her report was received with great rejoicing and thanksgiving for what the Lord had done through her for the upbuilding of His kingdom. Sister Salcedo was re-elected for another year.

Sister Julco, missionary from Peru, brought the afternoon message from Mark 2:1-5. "Co-operation" was her subject. As those four men unitedly worked together to bring the sick man to Jesus, so we must work to bring a lost world to the Saviour.

In the afternoon session, Brother Reza, with burdened heart, talked to us of our responsibility in our time to a lost world and the terrible consequences if we fail. We, like Queen Esther, face a great task and must obtain help from above through prayer.

Dr. H. C. Benner, general superintendent, brought the closing message of the convention, forcefully pointing out the power of the Early Church in that they had God and a vision. The challenge of "Go . . . and . . . I am with you alway" in the closing dedication service will help us in the new year to indeed "go" to our neighbors, communities, and unreached places among the people of our district. Pray for us.

MRS. E. I. HANNA
Reporter

Akron—April 28-29

The Akron District N.F.M.S. climaxed a successful year with a convention that was inspirational and blessed of the Lord. The convention was held at Akron, Ohio, First Church.

It was indeed a privilege to have Miss Mary Scott, general secretary, as our convention speaker. We shall not soon forget her plea to pray for Chinese Christians behind the iron curtain of communism. Her stirring messages during the entire convention were truly informative and appreciated by all. It was also a delight to have Rev. and Mrs. Clifford Church

present with us. They are members of the Akron District, home on furlough from Africa. Brother Church spoke to us of the great need of the gospel in Africa, and all were moved toward a greater effort for missions this year.

A high light of the convention was the report of the district secretary of men's work, Rev. E. M. Parks, reporting 1,056 men enrolled as active members with seven men's chapters functioning separately. More than 250 men attended the evening service in a body.

Mrs. D. D. Palmer gave an inspiring report of the year's activities on the district. Mrs. Palmer is loved and appreciated by all, and a beautiful spirit of harmony was manifested when she was re-elected by an overwhelming majority.

The convention was climaxed with a great message by Dr. G. B. Williamson, telling of his recent visit to our foreign fields. We will work this coming year with a deeper sense of the urgency of our task, knowing in our hearts that "we must work—the night cometh."

MRS. E. M. PARKS,
Supt. of Publicity

MEN AND THE N.F.M.S.

"Incidentally, our society has taken on new enthusiasm since the men joined, and it definitely has meant a forward move for missions."

Shawnee, Oklahoma

ALABASTER CORNER

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: *and the house was filled with the odour of the ointment.*"

That alabaster box was filled with an ointment made from spikenard, myrrh, camphor, and frankincense, the most aromatic gums and oils to be found in the Orient.

Our Alabaster boxes are filled with money. I wonder if my broken Alabaster box produces any sweet aroma.

It is only the pennies, nickels, dimes, quarters, halves, and dollars that represent a real sacrifice on our part that will produce the rich aroma that will fill the house when we break our Alabaster boxes at the feet of Jesus.

Eph. 5:2 tells us why this is so: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."

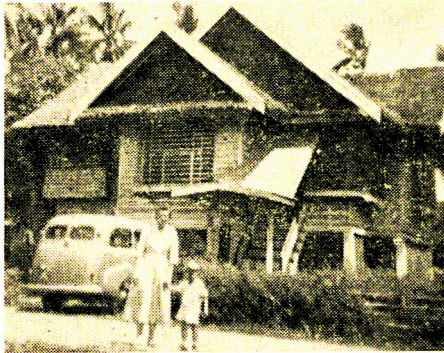
WILLIAM HARVEY COATS
Cottage No. 8, Casa Robles



Boys' and Girls' Page

HELLO AGAIN, BOYS AND GIRLS!

Mrs. Rosa, our missionary in the Philippine Islands, rushed these pictures to me. The house



Mrs. Rosa and Adrian Wayne

with the car in front is very different from our houses. It is made of bamboo. In the other pictures it shows more clearly. Mrs. Rosa says they live here for the time being, and there are always lizards and bats around. Out in front stand Mrs. Rosa and little Adrian Wayne. It is not any wonder that these parents are especially fond of this boy. When he was born he was blind. They were brokenhearted, but they were much puzzled too. You see, God had very clearly called them to go as missionaries to the Philippine Islands. The board would never send them if there was a little blind boy to be cared for. Whatever did it mean?

So they took their baby to one doctor after another, but each one said, "He cannot be cured. Nothing can be done for him." However, these

faithful parents knew God made no mistakes, and so they and the church they served began to pray that God would heal this baby. One day, during a service, Mrs. Rosa looked down at the little fellow, and she was startled. Could it be true? It seemed as if the baby were looking right up into her eyes and *seeing* her, for he was smiling. She tested him in some other ways, and was sure that he could see. She couldn't wait, so she walked up the church aisle and laid the baby in her hus-

(Continued on page 10)

Farewell, Juniors



This is the last time that I'll be saying, "Hello," to all of you. I know I'll be lonesome when the first of the month comes, for I've been doing this for so many years.

I've tried to answer all of the lovely cards and letters which you Juniors have written, but have been ill quite often recently, and perhaps I've missed

some of you. If so, let me say now that I've loved hearing from you, and I appreciate so much the fact that you have said you liked my stories on this page.

Some of the Juniors whom I first served are now grown up and they have Juniors of their own who are now in our Junior Societies. Isn't that wonderful! May I make this one last appeal to you, my dear friends, boys and girls of our church? Will you promise your Big Sister that you will never turn away from anything that the Lord Jesus asks you to do? Then someday, when our work here is done, and the King of Kings looks down on all of us in heaven, we will have a wonderful reward. And I'll meet all of you there, if not here. How very, very happy we will be that we were true to the One who gave His life for us, that we might be made ready to live here and live in that wonderful country there, forever!

And now farewell, and God bless and keep every one of you!

Lots of love,

From your Big Sister, MARY E. COVE



Adrian Wayne (center) and a group of Sunday-school children

Missionary Incentives

"And the residue thereof he maketh a god . . ." (Isa. 44:17).

ISAIAH refers to a man who cut from the forest a beautiful piece of cedar, used part of it to warm himself, part of it to cook his food and with "the residue thereof he maketh a god . . . he falleth down unto it, and worshipping it. . . . and saith, Deliver me; for thou art my god."

The tree had no innate virtue for its own protection. It was as capable of being burnt as any other. It had no more value than any other tree, for there was no difficulty in throwing it into the fire as common rubbish. Yet, of "the residue thereof he maketh a god." What a strange confidence! Help is expected from a god that cannot help itself.

The forty-fourth chapter of Isaiah has been called the most pungent and effective sarcasm in Holy Writ. Nothing can be more irrational than the conduct here described and satirized. In a few vigorous touches the prophet sketches the utter folly of idolatry. The heathen are relying on that which will miserably disappoint them. They are not only misled into grievous error, but into terrible condemnation. Idolatry is more than a supreme mistake: it is the most heinous sin.

The situation is most serious. Their only hope is in the gospel of Jesus Christ. Preached in its sincerity and received in simplicity, this gospel will effect a powerful change. Convincing proofs argue for immediate action. The Church cannot withhold that which will turn the heathen from idols to the living God.

Don David Ramirez, who was delivered from idol worship in San Jorge, Nicaragua, represented the one hundred and fifty millions in Latin America when he called for representatives of the gospel. His blind eyes have opened in a land that is fairer than day, but the call still comes and, for many, it is yet unanswered. The pleas from Kitagawa and Kida of Japan cannot go unheeded. Jeremiah of Nyasaland in Africa represents his land in an urgent and recent challenge. The need and their calls constitute an incentive which should move every Christian to intensify his efforts for world evangelism. Complacency is unbecoming when it can be said of millions, "And the residue thereof he maketh a god . . ."



September, 1953

Headlines Need Prayer

NEWSPAPERS OF THE Mau Mau movement in East Africa make headlines today. When Argentina's Peron flexes a muscle in South America, the editors of every daily in the U.S. sit up and take notice. When Franco grunts in Spain or when Communists riot in Burma, newspapers splash it blatantly across their columns.

But too many of us Christians say, "What does it mean to me?" And we hurriedly flip the pages to the more entertaining comic strips.

"What's it mean to me?" we ask. "We are not politicians or statesmen."

Let's get out of the political aspect of the question. Because still another angle should be even more important to us. Let's ask, "As a Christian, what does it mean to me?"

Five years ago many of us didn't read the headlines when they told cryptically, "Red Troops Chase Chiang's Men South." Consequently we were naive when missionaries wrote sad letters home of increasing persecution. We failed to pray for them. We failed to pray for the strengthening of native Christians. We failed to arouse our fellow Christians concerning the Red peril in China.

Today China is closed to our missionaries. Workers who were there five years ago have been evacuated to Formosa, Hong Kong, Japan, India, and the Philippines; but the land of China, for which they had trained and labored, is hedged by the Bamboo Curtain.

Is it too much of an effort to relate the news articles that we spurn during the week to the missionary letters which the preacher reads on Sunday?

Today Mau Mau terrorists ravage Kenya in Africa. How does this movement affect the work of missionaries we know in Africa? How far reaching, how contagious will it become? Sadly, some of us don't even have the slightest idea where Kenya is.

Nationalism is sweeping the world from the Fiji Islands to the pyramids of Egypt. But calmly we turn the page and renounce the news report as much too distant to ever touch us.

Yes, politically we can remain isolationists, but spiritually we must never be. For ever since the day of Christ's ascension, the words have rung out, "... witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Spiritually we must all have a "one-world philosophy" and that one world for Christ.

Those secular headlines blanket the heart's cry of those missionary warriors we proudly support. Between the lines we can see the desperate need, the near frustration of a human missionary. The essence of a prayer letter that takes weeks and months in coming may be read in headlines two hours old.

Yes, we must pray for those missionaries. A missionary's fastest letter is often a secular syndicated news article. Those headlines must become our prayer requests. But beyond the missionary we know are native Christians, babes in Christ. They are caught between communism, radical nationalism, and Christianity. They need fervent prayer.

Our job is even bigger. We must arouse other Christians to the urgency of such prayer. When was the last time in our prayer meetings that we prayed over a headline? Why not pray now, instead of waiting two months for a missionary's prayer letter to arrive?

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